



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

who cares for america's children?

BY URIE BRONFENBRENNER

(This is an abbreviated version of a talk given in 1976 by Dr. Bronfenbrenner. It will continue in the next issue of our Newsletter.)

Introduction by Griscom Morgan

Community Service has made the small community--a universal of human societies and much of prehuman society--the focus of its study and endeavor. This concern is not in isolation from the larger framework of society nor from the small parts such as family, fellowship groups and the integrity of the individual, but in terms of the whole fabric in which all are related together. The other social form which is a universal of human societies is the biological family. We have pointed out that largely in consequence of a little recognized fault of our economy, in present day society both family and community are in severe disarray, their functions taken from them and their role given subordinate place as compared with the individual and the larger corporate structures of society.

This down grading of both family and small community has taken place in many past civilizations with fairly uniform results. Back in the forties Carl Zimmerman in his Family and Civilization showed this to be the case so far as the family is concerned and predicted that the trend toward discard of the family, now increasingly worldwide, would be progressive and lead

to a unique crisis in history, the outcome of which would be crucial to the future of world civilization.

More than any other person in our knowledge, this challenge to our civilization has been dealt with profoundly and wisely by Urie Bronfenbrenner at Cornell University. In the past we have quoted briefly from his Two Worlds of Childhood. In this and the next issue of the Newsletter we abbreviate an essay of Bronfenbrenner's, "Who Cares for America's Children" because of its relevance to the small community and the family. It should be kept in mind that the small community has an essential role in education and child development as well as serving as a necessary context for the healthy family.

* * *

On this 200th anniversary of the founding of our Republic, I propose we look to the future. The future of the Republic is, of course, the next generation--the children alive today, or to be born in the years to come...

There are many forces that shape child into adult. But, at least at the beginning, almost all of them arise from or are mediated by the institution that bears primary responsibility for the care and quality of the next generation--the American family...

What has been happening to the American family in recent decades, and what is likely to happen, at least in the immediate future? The answer to that question is clear. The American family has been falling apart. It is also becoming disconnected from the rest of the society. What is the evidence for these statements? Recently I completed an extensive analysis of all the data available from the United States Census bearing on changes in the American family from World War II to the present. What these data reveal is progressive fragmentation and isolation for the family in its child rearing role. To begin with a familiar fact, every year more and more mothers are going to work, now over half of those with school age children, over one-third with children under six, and one-third with infants under three; two-thirds of all those mothers are working full-time. A second change accompanies the first. As many more mothers go to work, the number of adults left in the home who might care for the child has been decreasing in two ways. First, what sociologists call extended families, those that contain other adult relatives besides the parents, have been gradually shrinking and disappearing. But shrinkage and disappearance have been even more pronounced in the so-called nuclear family consisting of mother, father, and children. Today, more than one in every six children under eighteen is living in a single-parent family, with the one parent generally also being the head of the family and holding down a job, usually full-time... A significant component in the growth of single-parent families has been a sharp rise in the number of unwed mothers; more young women are postponing the age of marriage, but some of them are having children nevertheless.

All of these changes are occurring more

rapidly among younger families with small children, and increase with the degree of economic deprivation and urbanization, reaching their maximum among low income families living in the central core of our largest cities... The critical factor is not race, but the conditions under which the family lives... It applies to all strata of the society; middle class families in cities, suburbia, and rural areas are changing in similar ways...

What are the implications of these trends? Maybe it is all for the best? At least now, a woman is no longer excluded from the job market, limited for a lifetime to the role of wife and mother, caring for, feeding, cleaning house, not only for children and husband, but a raft of relatives as well. Nor are a mismatched couple any longer bound to live out their lives imprisoned in a loveless marriage... What is more, a woman is now free to get a baby without having to put up with a husband in the bargain. Are not these new, and more honest, family forms?

Perhaps so, but one cannot help wondering why honesty and innovation should be so heavily concentrated among the poor...

But remember it is happening to the non-poor as well... What does it mean for children in general that more and more mothers, especially mothers of pre-schoolers and infants, are going to work, the majority of them full-time? What does it mean that, as these mothers leave for work, there are also fewer adults in the family who might look after the child, that in ever more families there is only one parent, who is usually also the breadwinner, and working full-time?

Paradoxically, the most telling answer to the foregoing question is yet another question: Who cares for America's children? Who cares?

At the present, substitute care for children, care of whatever form--nursery schools, group day care, family day care, or just a body to babysit--falls far short of the need... That kind of objec-

tive need can be measured in millions of children under the age of six, not to mention the millions more of school age youngsters, so-called "latch-key" children, who come home to empty houses, and who contribute far out of proportion to the ranks of pupils with academic and behavior problems, who have difficulties in learning to read, or who are dropouts, drug users, and juvenile delinquents... The evidence reveals disturbing secular trends, changes over time, indicated by declining levels of academic performance and rising rates of child homicide, suicide, drug use, and juvenile delinquency.



Ironically, many of these trends find their strongest expression in the institutions of society bearing primary responsibility for the preparation of children and youth for participation in adult society--the nation's schools. For example, a recent report of the Committee of the Judiciary of the United States Senate. The title tells the story: "Our Nation's Schools--A Report Card: 'A' in School Violence and Vandalism". The report emphasizes that the pattern is not restricted to big cities and their slum areas; as the title implies, it is a national phenomenon. School vandalism is now as American as apple pie.

The fact that the signs of progressive disarray are not limited to the poor and non-White is most clearly apparent from

data on academic achievement. You may already be familiar with a phenomenon widely reported in the press--the steady decline over the past dozen years in average performance on the SAT, the Scholastic Aptitude Test, taken by the overwhelming majority of high school students who plan to go to college, and widely used as a basis for determining admission. Since 1963 there has been a decline of 25 points in the mathematics score and 44 points in the verbal score. Students taking the SAT of course represent a highly select group. A recent comprehensive study sponsored by the Ford Foundation reveals that the decline in academic achievement is manifested among pupils from all segments of the society...

A recent study conducted by the United States Office of Education reveals that the deficiencies are not confined to test scores but extend to skills required for everyday living. As reported in the New York Times,

The study found that 40 million more adults, one in every three, have just the minimum competence required to be effective citizens, consumers, wage-earners, or family members. Only about 55 million, less than half the total U. S. population aged 18 to 65, were found really proficient in reading, writing, computation, and problem-solving skills. ...about 13 per cent--amounting to 15 million adults--were unable to address an envelope well enough to assure that the postal service could deliver it. ...and 14 per cent, equivalent to 16.5 million, were unable to make out a personal check correctly enough for a bank to process it.

How are we to explain these changes over time for American families and their children? ...I ask you to make an assumption about what the data I have presented to you mean. And the assumption I am asking you to make is that they mean trouble, trouble for children and those responsible for their care.

If you are willing to make that assumption, then we are in a position to put the most

important question before us: What can we do about it? What can we do to avert, or even only to reduce a little, the disarray that is growing in the lives of America's children and families?

What should our strategy be? Should we concentrate our energies on getting more day care? Seek legislation to provide families with a guaranteed minimum annual income? Introduce special education programs for young children, or their parents? All of these? None of these? The answer depends on what you think the problem is...

What do the research data say about the needs of young children? Here is what they say... to me. In order to develop physiologically, mentally, emotionally, motivationally, socially, and morally, a child requires for all of them the same thing:

Proposition I -- In order to develop, a child needs the enduring, irrational involvement of one or more adults in care and joint activity with the child.

Question: What do I mean by irrational involvement?

Answer: Somebody has got to be crazy about that kid!

...What do I mean by joint activity? That is a little more complicated. It brings us to Proposition II. I am paraphrasing here from a review of research in early child development.

Proposition II -- The psychological development of the child is brought about through his continuing involvement in progressively more complex patterns of reciprocal activity with persons with whom the child develops a strong and enduring mutual emotional attachment.

That part at the end is the irrational part... What do I mean by a strong and enduring mutual attachment? I mean a love affair that does not break up--that lasts a long, long time...

Why an irrational involvement? Answer from a Soviet colleague: "You can't pay a woman to do what a mother will do for free."

...We were talking about enduring, irrational involvement--love that lasts. But as Bruno Bettelheim has emphasized in the text, and title, of one of his books: "Love is not enough".

Notice that my Soviet colleague did not say love, he said do: "You can't pay a woman to do, what a mother will do for free". Love must involve action, specifically care, and "progressively more complex activity with the child".

In fact Proposition II implies not that love generates care and action, but the reverse: it is after the child engages in intensive reciprocal activity with someone that he then develops a strong and enduring emotional attachment. This brings us to Proposition III:

The involvement of caretaker and child in patterns of progressively more complex reciprocal activity generates an emotional bond, enhanced motivation, and cognitive and manipulative skills that are mutually reinforcing to both participants, are then reflected in the child's competence and cooperation in other situations, and thereby facilitate the child's future development.

...Let us turn to our second major question: How effectively are the child's needs being met? Answer: Not very. In fact, less and less effectively each year, in my judgment. Each year there is less and less joint activity, therefore less care, and less emotional involvement.

Do I mean that parents do not love their children as much? I suspect so, but there is really no direct evidence on that... How do I get to such interpretations from that evidence? You remember what the child needs--"enduring reciprocal joint activity in progressively more complex situations, generating mutual irrational attachment," etc.

Joint activity requires an occasion, progressively more complex joint activity requires not just one occasion, it requires time; above all, it requires somebody to be there.

And the development of an irrational, mutual, emotional attachment takes even more occasions, even more time, and, if the attachment is to be mutual, it not only takes somebody to be there it takes the same somebody. Now that is asking a lot nowadays... The popular columnist Ann Landers recently...received 10,000 letters from parents; 70% of them expressed regret about the children they had had...

It is becoming increasingly difficult to provide children with the conditions necessary for their normal, just normal, psychological development.

This brings us to our third major question: What are the conditions that determine how well children's needs can be met? What do the research data say? Here is what the data say--to me.

Proposition IV -- To develop the enduring involvement of one or more adults in care, activity, etc. requires social policies and practices that provide opportunity, status, encouragement, example, and approval for parenthood.

Not only on the part of mothers, but also of fathers, relatives, older children, etc. Not only on the part of family members but of day care workers, pre-school personnel, social workers, teachers, etc...

Not only relatives or professionals, but friends, neighbors, work associates, i.e., people who do not carry any direct responsibility for the care and well-being of children or families. Not only on the part of individuals, but also institutions serving children and families, health and welfare services, schools.

And finally, the quantum leap. Not only

on the part of service and education agencies--but of all the other major institutions of society--formal and informal--state and local government, mass media, the legal system, transportation facilities, means of communication, shopping facilities, working hours, patterns of recreation and social life, the separation of residential and business areas.

We may sum up all these factors under two mean headings: neighborhood and the world of work, which, in the United States of America means companies and corporations.

Here is where the crux of the problem lies. The issue is not who cares for children but who cares for those who care?...

SUMMER CONFERENCE JULY 27-29

"Who Cares for the Children?" will be the theme of this summer's Community Service conference. As in recent years we will spend the weekend at Antioch College's Outdoor Education Center in their beautiful 1000 acre Glen Helen.

With the current national attention to childcare and to family it is timely to explore the importance of their necessary social context, the small community.

In this issue of our NEWSLETTER Urie Bronfenbrenner asks, "Who cares for those who care? Who nurtures the nurturers?" Watch the NEWSLETTER for discussion of this concern in the coming months. This is an area in which everyone of us has had experience and could contribute to discussion.

So plan to join us July 27-29 and watch for further details in the next NEWSLETTERS.

new south life-styles

by Tom Abel

Persons discover themselves only in communication with other persons. Human personhood founds community, and it exists only in virtue of persons. The authenticity of communities is measured in terms of their recognition of the mysterious dignity and value of the persons who go to make them up.

Donald McCarthy

Community Living

New South Life-styles in central Alabama is an Intentional community of folks who have come together as a cooperative group founded on basic Judeo-Christian ideals. We are here to allow one another an alternative way of reaching these ideals which do not coincide with the competitive and consumption oriented society all around us.

As a type of extended family group, we are able to grow in love, hope and faith in each other and our Creator. We share in a common enterprise of building a better world by way of a greater awareness of need, both of the individual and of the group. Cooperation holds more promise than competition.

We believe that while the individual person is of primary worth, we nevertheless do not lose sight of the great value and vitality gained by living together in a peaceful and egalitarian manner. All of this calls for hard work which makes us experience community. We do not presently have an explicit financial sharing agreement. However, when a real need arises it is met and healed by the group.

Size and Location

We are presently seven adults and eight children, with one of the group living

"at large" in Tifton, Ga. We range in age from fifty-seven to ten months and most of us live within a radius of twenty miles of each other. One family lives in Montgomery and two families live in the Wetumpka area.

The founding family lives on a two acre mini-farm with the others living in the city setting. We have high hopes of purchasing a few more acres in order to live closer together which should consolidate our efforts and thereby build a stronger and healthier community.

Work Areas

Each family is presently on their own and self-supporting. However, we want to realize a commonality of interest and through this develop a group mode of community labor. One member is a puppeteer, one an educator in a hospital setting, while others range from being a homemaker to a mental health counselor and a legal secretary.

Our economic security is not stable these days. We do not wish to become wealthy, yet we desire to avoid the other extreme of having some members destitute to the point of being a burden on the few. Most of our members are quite creative, so we think it will not take us long before we come up with a viable solution to this challenge.

Government

We have started with a simplified version of group consensus in a spirit of co-responsibility. The founder of the group is presently acting in the role of facilitator. In the not too distant future this loose structure will be replaced by an elected three person Board of Planners similar to the Planner-manager system of Walden II.

Some characteristics that we need to display are:

- Readiness to cooperate
- To demand less than one offers

- Willingness to contribute without thought of reward
- To subordinate ego-centric wishes to the objective needs of the community.

When we do these things, we will know more or less the right course to adopt in any situation, no matter how difficult. This way we can see and act upon our problems more objectively, under the guidance of the Spirit.

Children and the Aging

At birth the child encounters an unknown world and a mode of life which he/she has to learn. At first the child sees only that part of life...which is bounded by his/her environment, the family in which he/she is living. (Alfred Adler)

We prefer that natural parents rear their own children. While there will be and is a communally shared type of caring for the children from time to time, nevertheless, the main responsibility for the child according to our plan, are the natural parents.

We need also to have older, more mature members within our group and therefore want them to join us. We have so much to learn from each other, both young and old alike, and especially do we need to tap the human resources which the older person can afford us from their storehouse of experimental knowledge and living.

The Rule . . . PRAYER

Our Rule, as such, is found in the Bible. God's word assumes many forms and is never far from us. Listening to the word, living according to its message in men and events as well as in scripture is a dynamic activity. Prayer is a natural consequence of searching out a Rule in the scriptures and this always has a social connotation. As we reflect in prayer our Judeo-Christian ideals and values, we come to realize the need for guidance in our struggle against a sense of inward falsity and alienation. We recognize how important it is to throw

off dullness, insensitivity and hardness of heart. We understand that we need to open ourselves to true values, both human and divine. Prayer is necessary both in private and in community. It is good for us also to come together periodically as a group and pray for those things we have need of:

*Give us this day our daily bread...
Lead us Lord...*

All members need not attend the same church or synagogue, however we presently do worship in a small rural church in Tallahassee, Alabama and have become active members there.

As an intentional community, even if some of our number are married priests, we do not intend to form our own church.

Meals and Meetings

Since we are retaining the normal structure of the nuclear family group as the basic unit of our larger community, we believe it is necessary for each family to preserve a healthy degree of privacy. Therefore most meals are taken by each family group within the privacy of their own home.

Twice weekly we are encouraged to share meals together as a community group. As we are aware, eating is not just something physical but it includes a sharing which touches the concept of fellowship on a very intimate level. Not only our bodies are nourished at this time, but our bond of unity also. We meet on Wednesday and Sunday to share these meals and each family is asked to bring some food to share with one another.

After having eaten and the kitchen is cleaned, a prayer meeting and/or a business meeting takes place.

Discipline

The discipline of this community consists in greater responsibility for one's own life. It is a discipline of honesty and

being real, a genuineness that copes with insecurity, fears and limitations, group living, openness to others and to change, to live by the conviction that love is the fulfillment of the law.

Interpersonal Relations

We have come together to make ourselves a home for life, not simply an experience worth passing through. We want and expect the commitment that this implies.

We eventually grow to realize how much we really need each other in order to create a strong and lasting community. This is sometimes difficult...it is never easy.

We owe it to each other never to simply let things pass by. If we have a misunderstanding or a problem comes up, we sit down and talk it out so that we can get back together again. When its a matter of learning to love each other and trying to live in an atmosphere of real honesty, then we can always work things out because we actually want to.

We have to also understand that individuals and families need their own "private space" from time to time. This should never be interpreted as a form of alienation from the group.

The marriage bond is given absolute respect. Again, we understand that it is not easy to form genuine friendships and to even experience a certain degree of intimacy without this developing on a level of sexuality, but it is an historically proven fact that any community where sexual promiscuity is tolerated eventually dies a natural death.

Recreation . . . Schools

We consider the times when we come together for a meal to be a type of recreation. Those of us who can, have picnics, special outings at our state parks and at our homes. Our children learn how to swim, fish, run and grow in a healthy, happy environment; this too is part of our own recreation. Some of us

like to jog while others like to develop hobbies such as woodcrafting, quilting, puppet-making, etc.

Our children will ordinarily attend the regular public schools since we do not want to separate ourselves from the larger community around us. If it seems evident that these schools are not meeting our needs or goals, then we will have to come up with a solution to this problem. At sometime in the future we may be able to provide ourselves with a type of "country school house" if such a need reaches priority level.

Membership and Growth

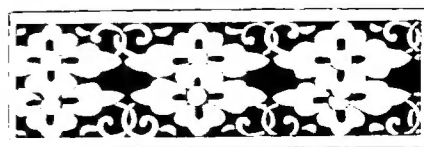
We want to see New South Life-styles along with the whole community movement grow. We therefore make ourselves available to all who want to be an integral part of our group. So we are open to anyone who is willing to abide by our basic ideals and values as laid down in this paper.

Potential members are asked to visit us for at least one week. Then a provisional stay can last anywhere from six months to one year, after which the individual person or family will decide together with the community whether or not they desire permanence.

There is no financial contribution involved in order to join the group at this time. However, new members need to be self-supporting.

Anyone desiring further information about New South Life-styles please contact:

Tom and Mary Ann Abel
Route 1, Box 75
Wetumpka, Alabama 36092
Phone: 205-567-3155



travellers network

NATIONAL NETWORK FORMING FOR TRAVELLING COMMUNITARIANS

One of the primary goals of CORPORATE COMMUNITIES OF AMERICA, INC. (C-C-A) is to establish a network of individuals, neighborhoods and small communities across the U.S.A. that would permit its members to travel almost anywhere in the country and stay with congenial communitarians. For members seeking to establish a new residence in another part of the country, C-C-A would also like to be able to refer them to people, groups and communities in the new locality who could assist the newcomers in finding suitable living quarters (temporary or permanent) and otherwise help them to obtain reliable sources of goods and services in their new location.

C-C-A is already referring its members to friends and groups that are willing to receive and assist these travellers/migrants; but it would like to expand this phase of its activities. As a referral agency, C-C-A will ascertain the good reputation of prospective visitors, determine the nature of prospective host facilities and services, and advise both parties of travel plans and hospitality resources.

Host services can range from the most restrained (simply receiving a phonecall and advising the traveller/migrant of reliable local facilities and services), through the stark (place for a sleeping bag and a hot plate), to the more complete (a room with bath and some food).

In all cases, C-C-A will advise the host of the projected visit by a C-C-A member, vouch for the member's good reputation, and advise the traveller of host resources and the type of welcome to be expected. In all cases, also, C-C-A will provide the traveller and the host with forms to report back on the traveller's comportment and the host's reception. Ranking of both parties will be on a

demonstrated merit basis.

During the experimental phase of this expanded undertaking, C-C-A will provide the referral service free of charge, but it will later establish standard fees to cover its operational costs. Travellers should expect to make a modest gift to the host to cover costs of hospitality. Both the prospective hosts and travellers should expect a searching examination of their background, reputation and reliability, since the success of this enterprise depends in large part on the integrity and sincere cooperation of the participants.

All those who would like to participate in establishing this network--either as travellers/migrants and/or hosts--should contact: Dan Loubert, President, C-C-A, 7501 Sebago Road, Bethesda, MD 20034, (301) 229-2802.



FELLOWSHIP OF INTENTIONAL COMMUNITIES

The Fellowship of Intentional Communities will meet Saturday, March 17, 1979, at Fellowship Farm near Pottstown, west of Philadelphia, PA. Since 1949 the now amorphous FIC has gathered each year for discussion of the general state of affairs within intentional communities. Representatives of communities and individuals actively interested in intentional community are welcome. This year's specific topics for discussion are "Training for Life in Community" and "How Organizations Can Cooperate in Education for Alternative Lifestyles". On Sunday, March 18, the Community Educational Service Council, Inc., formerly the Homer Mooris Fund, will hold its annual business meeting. Visitors are welcome. The cost is \$16 (if paid in advance) for room and board, two nights and all meals on Saturday through Sunday lunch; \$20 if paid after March 14. For further information write to John R. Ewbank, 1150 Woods Rd., Bryn Gweled, Southampton, PA 18966.

readers write

The Need for Silent Attunement

At a recent intentional community meeting, Griscom Morgan emphasized the importance of silent time together in the life of any group. Afterward, sitting opposite me at supper, he continued to develop the crucial importance of silent openness and prayer. At the time I did not miss a seed being pressed into the soil of my spirit. Six months later, as I was founding one public service organization and discussing the internal political problems of another such organization with its leadership, the seed sprouted; and I began to insist that meetings begin and end with silent time. Young people today naturally join hands in a circle at such times. Once introduced, the depth dimension of silent time was picked up and suggested by others. It has set the tone of my organization and brought a transformation in the life of the other group. I now have personal experience that human community is not meant to proceed without unprogrammed openness to the help that will make it possible.

Phil Holliday, Indiana

* * *

Invisible Economy

I was pleased to read the article by Don Hollister on the Invisible Economy. It is another sign of the way in which the concerned thinkers of today are united. Are you aware of the similar briefs of the Vanier Institute of the Family, 151 Slater, Ottawa, K1P5H3 Canada?

The Scots economist, James Robertson, describes The Informal (gift or barter) economy in his book The Sane Alternative published by James Robertson, 7 St Ann's Villas, London W11 4RU.

Scott Burns book Home, Inc. (now The Household Economy from Beacon Press) has similar concepts.

"Revolution in the Workplace" was also most inspiring. It is encouraging to observe all these happier trends.

Marion O. Loring, Alberta, Canada



MARGOT ENSIGN by Don Hollister

Former Community Service staff member Margot Ensign and her husband David are travelling in their new van to California looking for a new job and home in the West. Margot, longtime secretary to Arthur Morgan, joined the CS staff when Arthur E. Morgan died in November 1975.

Margot worked largely on correspondence and the NEWSLETTER, using her editing and rewrite skills to clean up the efforts of the rest of us. Her excellent proof-reading ability is particularly missed.

She was a gracious and generous hostess. Most CS board and membership meetings were held at her house. Many CS members have fond memories of potluck luncheons there. Often visitors to Community Service or Arthur Morgan stayed over in one of the Ensigns' extra rooms.

Margot acted as our Indian secretary. She took a keen interest in Mitraniketan, the school and community founded by Viswanathan in Kerala, India. Arthur E. Morgan also had strong ties in India, particularly stemming from his work on the Indian University Commission. So letters of general inquiry about Arthur E. Morgan's work often come from India.

This summer Margot shifted to working only on the Arthur Morgan papers at Antioch College. And now she has left town. We miss Margot, but look forward to being able to report on her activities in the future.

EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing unusual things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

* * * *

DO YOU HAVE A FRIEND?

Do you have a friend who might be interested in Community Service's work and publications?

One of the most helpful ways of supporting CS is to send the names and addresses of friends who you think should receive a sample of our Newsletter and a copy of our booklist. If you wish a specific issue of our Newsletter sent to your friends, please send 15¢ postage per name.

* * * *

MEMBERSHIP is a means of supporting and sharing the work of Community Service. A \$10 annual contribution includes a subscription to our NEWSLETTER. A subscription alone is \$5 per year, \$6 outside the U. S. COMMUNITY SERVICE, INC. is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed, and are TAX DEDUCTIBLE.

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* * * *

TRUSTEES

Frances Ashley, Donald Brezine, Phyllis Cannon, Willa Dallas, Cyndde and James DeWeese, Virginia Hofmann, Jane and Paul Hoover, Morris Milgram, Griscom Morgan, John Morgan, Ross Morgan, Ruby Nash, Roderic O'Connor, and Kelvin Van Nuys.

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Don Hollister, Jane Folmer, Gris Morgan, and Jane Morgan, editor.

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You can tell when one year has passed since you last contributed to Community Service by looking at the three digit number at the upper right hand corner of your mailing label. The first two digits are the month and the last is the year your subscription expires. Please renew your subscription now if it has expired or will expire before 039, March 1979. Contributions for membership or subscription are a minimum. The need for larger gifts continues to increase.

MEETING FOR NATURAL FARMERS

Rural Resources, Inc. is having a meeting for natural farmers in Columbus, Ohio, March 4, 1979, between 1:00 and 5:00 P.M. The meeting will provide an opportunity for people farming without petrochemicals to discuss methods, marketing possibilities, and a communication network. Everyone interested is cordially invited.

For information write: Kathleen Cusick at Rural Resources, R. R. 1, Box 11, Loveland, Ohio 45140. Phone 513-683-9483.



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